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Thematic Quranic Translation Series Installment 9
(IN ENGLISH LANGUAGE)

Chapter 106 – “Quraish”

Treacherous conversion of a meaningful word
into the name of Royal Tribe

The Treachery exposed in the true light of Quran

PRELUDE

Here is another installment in the series of Thematic Translations from Quran which aim at exposing the havoc played with Quranic exegesis and renditions under the direct orders and auspices of the Arab Royalty of the House of Umayyads. This exposure is presented through a fresh translation process, under pure rational and academic criteria. This process deals with particular Quranic topics, segment by segment, in a gradual and comprehensive way.

It goes without saying that the genuine Quranic doctrine could not have matched with the evil designs of the earliest usurpers of Islam’s Pious Caliphate. Its benevolent, welfare based rule was done away with in 40 AH. The usurpers were the same old capitalist rulers of the region who were the arch enemies of the Holy Messenger. It was those from whose clutches the Messenger of God had freed the downtrodden masses and eradicated the persistent exploitation, bloodshed and widespread trade of slavery. The moment these enemies succeeded in their treacherous tactics and came back to power, their first priority was to corrupt and deface the Islamic socialist ideology which had caused their defeat, and had forced them to submit to the majority of poor masses who had been raised to the position of power and authority over their old tyrannical masters.

The Chapter Qurayish was also made a target of misrepresentation. It was wishfully made to refer to the tribe of Qurayish, which it did not. Any reference to a tribe in this Chapter makes its thesis grossly meaningless and inconsistent, as you can readily discern from some of the inherited translations. Nevertheless, the Umayyad despots were the most prominent branch of Qurayish and they needed self-aggrandizement by a particular mention of their tribe in Quran. So, to that end, they did not care about creating ambiguity and confusion in its rendering.

Let us have a round of different, totally ambiguous, traditional translations which stand inspired by their great scam.

Chapter 106 – Qurayish

Examples from prevalent traditional translations:-

إِلَیْلَافِ قُرَیْشٍ ﴿١﴾ إِلَیْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّیْفِ ﴿٢﴾ فَلِیَعْبُدُوا رَبَّ هَذَا الْبَیْتِ ﴿٣﴾ الَّذِیْ أَطْعَمَهُمْ مِنْ جُوعٍ
وَأَمَّنَّهُمْ مِنْ خَوْفٍ ﴿٤﴾

ASAD: “SO THAT the Quraysh might remain secure, secure in their winter and summer journeys, Let them, therefore, worship the Sustainer of this Temple; who has given them food against hunger, and made them safe from danger.”

ARBERRY: “For the composing of Koraish, their composing for the winter and summer caravan! So let them serve the Lord of this House who has fed them against hunger and secured them from fear.”

YUSUF ALI: “For the covenants (of security and safeguard enjoyed) by the Quraish, Their covenants (covering) journeys by winter and summer,- Let them adore the Lord of this House, Who provides them with food against hunger, and with security against fear (of danger).

SHAKIR: “For the protection of the Quraish--Their protection during their trading caravans in the winter and the summer--So let them serve the Lord of this House Who feeds them against hunger and gives them security against fear.”

You will kindly agree that after employing your best qualities of heart and mind over these translations, no aim, target, purpose or insight of these Verses can be identified in the perspective of revolutionary movement of Mohammad pbuh. Even the text contained in these three lines is ambiguous and inconsistent, leading to

nowhere. No mention of any “trade caravan” can be located in the text under research. “Rehla-tash-shitaa was-sayif” simply means passage of seasons symbolizing “passage of time”. There was no temple or house or worship.

Therefore, this humble writer declares with full authenticity that the above translations, along with all other traditional or inherited translations of this Chapter, are nothing except a grave contempt of logic, rationality and intellect. Still, if any of my respected readers can present another consistent and meaningful concept coming out of the above traditional presentations, he may kindly help and guide us to a logical scenario.

AND NOW, a translation based on latest research is submitted to offer a simple and straightforward as well as fully consistent understanding.

Verse: 104/1 – ١٠٤/١ : لِإِيلَافِ قُرَيْشٍ

For the sake of assimilating, mutually familiarizing, organizing (لِإِيلَافِ) the “people gathered from far and wide busy fighting each other” (قُرَيْشٍ),

Verse: 104/2 - ١٠٤/٢ : إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ

AND, for keeping them tied in the bonds of love, friendship and harmony (إِيْلَافِهِمْ) with the passage of time –(passing of hot and cold seasons) – (رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ),,,

Verse 104/3 - ١٠٤/٣ : فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

,,,it is of utmost importance that they submit themselves in obedience to the Lord of this Center of Command,,,

Verse 104/4 - ١٠٤/٤ : الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ (٤)

And it should be made clear to them that this is the Authority That has been providing them with sustenance (أَطْعَمَهُمْ) in hunger and want (جُوعٍ), and peace (خَوْفٍ) in fear and apprehensions (آمَنَهُمْ).

Authentic meanings of key words in Parenthesis:

قرش؛ Qarash

: To gather/collect people scattered here and there, fighting each other and to organize, merge together, familiarize them; (Lisan ul-Arab, page 3585)

Alif-Lam-Fa = he kept or clave to it, he frequented it, resorted to it habitually, he became familiar with it or accustomed/habituated, became sociable/companionable/friendly with him, liked/approved/amicable, protect/safeguard, covenant/obligation involving responsibility for safety. to unite or bring together, state of union/alliance/agreement, to cause union or companionship, to collect/connect/join/conjoin. Become a thousand. A certain rounded number that is well known.

iilaaf: Unity; Compact; Alliance; Covenant for the purpose of trade; Obligation involving responsibility for safety and protection; Attachment.

Alaf: Thousand.

Ra-Ha-Lam = to depart, saddle-bag, he saddled the camel, he bound upon the camel, to mount, rode, pack, caravan, remove/travel/journey.